THE Patriarchal Funeral:

OR

A SERMON

Preached before

The Right Honourable

GEORGE Lord *BERKELEY*

Upon the Death of his

FATHER.

By JOHN PEARSON.

LONDON,
Printed by *E. Cotes*, for *John Williams* at the Sign of the Crown in St. *Pauls* Church-yard, 1658.

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To the Right Honourable GEORGE Lord BERKELEY,

Baron of *Berkeley*, *Mowbray*, *Seagrave*, and *Breouse*.

My Lord,

I *Have been lately honoured by your Lordship with a double command, one to preach, the other to publish, this Sermon; of the first of which though I might have been innocently ambitious, yet of the second I may be justly asham'd: partly, because the Sermon it self is much unworthy of publique view, especially upon an occasion of so great remark; partly, and more concerningly, in regard that having been so many years happy in the knowledge of your Lordship, and as long obliged as known unto your Honour, I have not hitherto appear'd with any thing worthy of your Lordship's Patronage. I shall therefore humbly crave the leave of making to my self this interpretation, that your Honour did intend this Command as a remembrance of my duty, that I may hereafter meditate something to demonstrate to whom I owe the encouragement of my studies. In the interim by this present Discourse I shall only give a testimony, how*

properly I have endeavoured the memory of your Father, by obscuring his virtues, and your concernments in my expressions, from all persons who are strangers to your Family, while I speak to them which were known unto you both, as to such as cannot but be most sensible, and bear a perpetual remembrance of them. However what is wanting in this Funeral Sermon, shall be supplyed in my perpetual devotion, praying for an everlasting succession of [illegible] Benedictions upon your Honour, your Hon[illegible] and most Virtuous Lady, and your most hopeful issue, as becometh

Your Honours

most obliged

and

devoted Servant

John Pearson.

The

The Patriarchal Funeral.

GEN. L. 10.

And he made a mourning for his Father seven daies.

THere are two great names concealed in this Text, but expres'd by the Prophet *David* in a peculiar and eminent manner: *Thou hast with thine arm redeemed thy people, the Sons of Jacob and Joseph.* Psal. 77. 15. Great was the name of *Abraham*, but all his Sons were not accepted; only *Isaac* was in the Covenant. Great was the name of *Isaac*, but his Son *Esau* was rejected. Great then must the name of *Jacob* be, who had twelve Sons, and all accepted. The whole people of God descended from him, and were called *Israelites*, and the Sons of *Jacob*, as his by generation from his loins. One of these twelve was *Joseph*, and the rest did equally descend from

him, and might be called his Sons by preſervation, from his care and power. Howſoever, he is exempted from the number of his Brethren; and, that he might be ſtyl'd a Father, two Sons of his are numbred with his Fathers Sons, and ranked with the Patriarchs. Thus were all the people of God *the Sons of Jacob and Joſeph*; and *Joſeph*, while the Son of *Jacob*, the Father of the Sons of *Jacob*. Theſe are the two concealed in the Text; *Jacob* the Father, and that Father dead; *Joſeph* the Son, and that a mourning Son: for *he made a mourning for his Father ſeven dayes.*

Theſe words contain a brief relation of a *Patriarchal Funeral*; in which two general parts are preſented to our view; The Solemnization of the Obſequies; and, The Continuation of the Solemnities. In the deſcription of the Solemnization there are four particulars obſervable, The Connexion. The Perſon. The Action. The Occaſion. The Connexion, in the conjunctive particle *And*: the Perſon underſtood, in the following pronoun *He*: the Action repreſented, what *He*, that is, *Joſeph* did, *he made a mourning*: the Occaſion expreſſed, for whom he mourned, *for*

his

his Father. The Connexion of the Text is double, in reference to the Person, and in relation to the Action. The Connexion of the Person, *And he*; the Connexion of the Action with the precedent actions of that person, *And he made a mourning.* I shall begin with the Connexion of the Person, and in my whole discourse exactly prosecute the method of the Text.

When aged *Jacob yeelded up the ghost, and was gathered unto his people, the Physitians embalmed* Israel, *and the* Egyptians *mourned for him threescore and ten dayes.* Gen. 49. 33. 50. 2, 3. They were not as yet the apparent enemies of God; they had their tears for *Jacob*, who afterward would have drowned all his Sons; they preserved and prolonged the daies of his life; and when those were cut off, they continued the daies of his weeping. But there is a difference between a formal and a real sorrow, between a solemn and a serious grief, between a popular and a filial sadness. Wherefore *Joseph* is not contented with the *Egyptian* mourning; he hath a nearer relation then those strangers had, and therefore more of affection is expected from him; his filial sympathy must go beyond

their accuſtomed civility; the *Egyptians* mourned, *and He made a mourning for his Father.* This is the Connexion in reſpect of the Perſon; that of the Action followeth.

When *Jacob* was near the time of his diſſolution, *Joſeph* put his hand under his thigh, and ſware unto him that he would deal kindly and truly with him, that he would bury him in the burying place of his Fathers. When he gathered up his feet into the bed and died, *Joſeph fell on his Fathers face, and wept upon him, and kiſſed him,* and ſo paid the firſt-fruits of a Funeral with his eyes and with his lips. After this he commanded the Phyſicians to follow with Spices and embalm him, deſirous to preſerve that body to the utmoſt poſſibility from corruption, from which he had received his generation. Then he entreated and obtained leave of *Pharaoh* to perform his Oath which he ſware unto *Jacob*: he went up to the Land of *Canaan* to take poſſeſſion with his Fathers body, and laid him in the field which *Abraham* bought. *There they buried* Abraham *and* Sarah *his wife, there they buried* Iſaac *and* Rebekah *his wife, there* Jacob *buried* Leah, and there *Joſeph* buried *Jacob.* And having thus

Gen. 50. 1.

Gen. 49. 31.

thus fulfilled all the duties belonging to a Son, there remaining but this one, fitter to be performed then required, *he made a mourning for his Father.* This is the Connexion of the Action.

The Person or chief mourner then is *Joseph*; he which once was dead in the thoughts of *Jacob*, and desires of his brethren, survives his Father to attend his Funeral, and to preserve his Brethren alive. His coming into *Egypt* cost aged *Jacob* many a tear; and he must passe into *Canaan* to demonstrate his gratitude, and pay that debt unto his Father there. This eminent Person is proposed for an example unto all ages of the world: what he here performed, was no legall Ceremony; he was a Patriarch, and long before the law: he was a singular and signal type of Christ, and hath done nothing which may misbecome the most retired and sublimed Christian.

And this will readily appear, if we joyn the Action to the Person. *He made a mourning.* I call't an Action, which may as well be term'd a Passion: as *a mourning*, so a Passion; as *he made* it, so an Action; a passionate action, or an active passion. The internal grief of his

minde and ſorrow of his heart, as an inward paſſion of his ſoul, was voluntarily rais'd within him by reſolved and continued thoughts of his Fathers death; and at the ſame time the expreſſion of that grief was willingly powred forth, as what he underſtood did well become him. We are not only to bewail our ſins, but all thoſe miſeries which proceed from them: and therefore tears were not only lent us to declare Compunction, but alſo to expreſs Commiſeration. We reade our bleſſed Saviour twice did weep, once for the ſins of *Jeruſalem*, once for the death of *Lazarus* whom he loved. Two eyes Nature beſtow'd upon us, though perfectly and diſtinctly we can ſee but with one at once, and both are equally made the fountains of tears, as we are ſinners for Contrition, as we are Brethren for Compaſſion. When the firſt Martyrs bloud was ſhed for the Chriſtian faith, *devout men carryed* Steven *to his burial, and made great lamentation over him*; ſuch were the tears of the Infant Church. When *Peter* found *Dorcas*, a woman full of good works and Almeſdeeds, dead, *all the Widows ſtood by him weeping.* Thus the firſt which died in Chriſtianity, were followed with ſolemn

Act. 8. 2.

Act. 9. 39.

ſolemn tears: and it was a wiſe obſervation made by the Apoſtate *Julian*, That one of the the means to convert ſo many Heathens to our Religion, was the care of the bodies, and the ſolemnities alwayes uſed at the Funerals of the dead. Thus far of the Action, *He made a mourning.*

The occaſion of this ſadneſs is expreſſed in a word, but muſt be conſidered in many more, as being the principal concernment both of the Text and Time. The mover of his paſſion, the object of his grief, the cauſe of his tears was his Father, *And he made a mourning for his Father.* This was ſo truly the occaſion, that it was the only cauſe, that there can be no reaſon imaginable aſſigned why *Joſeph* ſhould mourn, but only becauſe he had loſt a Father. Though he was aged to extremity, though he was holy unto eminency, though he was happy to eternity, though no way diſadvantagious by his death to any, yet becauſe dead, and that a Father dead, *he made a mourning for him.*

We uſually ſay of ancient perſons, that they have already one foot in the grave, and the reſt of their life is nothing elſe but the bringing of theſe feet together. Why then ſhould we weep

for

for the death of aged persons, when it can be but the second part of their Funeral? That sorrow seems to be but useless which is spent upon necessities, and that grief irrational which would create impossibilities. Psa. 90. 10. *The daies of our years are threescore years and ten, and if by reason of strength they be fourscore years, yet is their strength labour and sorrow.* What reason then can we produce, that the life of a man whom we esteem, should be sorrow to himself, and his death be grief to us? Now *Jacob* gave this account of his age to *Pharaoh* when he came down to *Egypt*. Gen. 47. 9. *The daies of the years of my pilgrimage are an hundred and thirty years*; 28. and he *lived in the land seventeen years*; *so the whole age of* Jacob *was an hundred forty and seven years.* This extremity of age had fastned him to his bed, the perfect embleme and short forerunner of his grave. Gen. 48. 10. *The eyes of* Israel *were dim, so that he could not see*; he was already in the shades of darkness. Nay, *the time drew nigh*, Gen. 47. 29. saith *Moses, that* Israel *must die*; there was a natural necessity of his death, an apparent impossibility of longer life; and yet this consideration is no excuse to *Joseph*, but *he made a mourning for his aged Father.*

Secondly, the death of the righteous is to be

be desired rather then lamented: and it were a dishonour put upon Religion to think a pious man less happy dead, then when he liv'd. *Weep not for me*, was the language of the immaculate Lamb when he went to a shameful and a painful death: and why should he, which yeelds up his soul with comfort, leave his body to be covered with so much sorrow? Those which live in impiety, and depart in their iniquity, they which have here provoked the wrath of God, and goe hence with that wrath abiding on them, as they could create nothing to their relations but sorrow in their life, so must they necessarily increase it at their death. But *Jacob* was a Patriarch, of eminent and constant piety, particularly and remarkably belov'd of God, highly blessed by him, and powerfully blessing in his name; and yet when *Jacob* dieth, *Joseph* weepeth: *And he made a mourning for his pious Father.* Luk. 23. 28

Thirdly, Death is nothing else but a change of a short and temporary for an unalterable and eternal condition. From whence it followeth, that those which dye in their sins, from thence begin to feel those torments which shall never cease: and therefore they leave behinde them a

ſad occaſion of grief and ſorrow to ſuch as are apprehenſive of the pains they feel. If the Rich man in the Goſpel were ſo careful of his ſurviving brethren, and ſo concerned in their welfare; if they had as well underſtood his ſad and irreverſible condition, what floods of tears would they have ſhed for him who call'd ſo earneſtly for a drop of water to cool his tongue! But as for ſuch as paſs from hence into a place of reſt and joy, who change the miſeries of this ſinful world for the bleſſed preſence of a good and gracious God; weeping at their departure may ſeem improper and unkinde officiouſneſs, as 'twere a ſorrow for their happineſs, and envy at their felicity. Now the ſoul of *Jacob* was certainly at reſt, and *Joſeph* ſufficiently aſſured of his happineſs. He knew that his Father was heir of the ſame promiſe with *Abraham*: *for he looked for a City which hath foundations, whoſe builder and maker is God*; he *died in faith*, and *imbraced the promiſes*; he *confeſſed that he was a ſtranger on the earth, and that he ſought a better countrey, that is, an heavenly*; and *therefore God had prepared for him a City*, and he was in the boſome of *Abraham*, the place of felicity. But the happineſs of his ſoul

Heb. 11. 10, 13, 16.

is

is no excuſe to *Joſeph* for the Funeral tears due at the interment of his body. *And he made a mourning for his happy Father.*

Fourthly, many perſons expiring give too ſad occaſions of ſorrow to their relations left behinde: they which depend upon them, whoſe ſubſiſtence liveth and dyeth, and whoſe hopes are buried, with them, may goe to their graves with unfeigned tears, lamenting not ſo much the departure of their friend, as their own loſs; ſomething they may weep for them, and more for themſelves. But the death of *Jacob* was not of any ſuch condition; there could no diſadvantage ariſe from that to *Joſeph*, no intereſt of his could ſuffer by it. He had already bleſſed all his Sons, and *Joſeph* principally; there could be no more of heavenly favours expected from his prayers or propheſies. Had he died before he laid his hands upon *Ephraim* and *Menaſſeh*, had *Joſeph* and his Sons been abſent when he bleſſed the reſt, he might have ſadly mourned for the loſs of his Father, and of the Benediction. If *Eſau* lift up his voyce and wept, becauſe he was defeated of the bleſſing while *Iſaac* lived, *Joſeph* might well have made a mourning, had he been

prevented of the Benediction by an unexpected or a distant death. But *Jacob* blessed them, and with his blessing gave order for his burial, and with that blessing and that order died. And as his death was no way prejudicial to the spiritual, so was it not at all disadvantageous to the temporal condition of his Son. He suffered loss of no enjoyments by his Fathers death; *Jacob* had lived long by the favour and the care of *Joseph*, his filial gratitude alone preserv'd his life; but no such narrow thoughts abated the freeness of *Joseph*'s sorrow. *And he made a mourning for his Father.*

If none of these considerations, which work so powerfully on other persons, did move this Mourner to express such sorrow, what were the Motives then which caus'd so deep a sense, what meditations wrought so powerfully on the heart of *Joseph*? I answer, they were but two, Mortality, and Paternity; the one supposed, the other expressed in the text: *Jacob* was the Father of *Joseph*, and that Father dead, and therefore *Joseph* mourned for him.

Mortality is a proper object to invite our pity, and privation of life alone sufficient to move compassion in the living. *Weep for the*

dead, ſaith the Son of *Sirach*, *for he hath loſt the light*. If for no other reaſon, yet becauſe a man is dead, and by death deprived of thoſe comforts which thoſe that live enjoy, they which ſurvive may providently bewail their future privation in his preſent loſs. Thus every Grave-ſtone beſpeaks or expects a tear; as if all thoſe eyes which had not yet loſt their light, were to pay the tribute of their waters to the dead Sea. This Fountain Nature never made in vain, not to be always ſealed up; that heart is rock which ſuffers it never to break forth; and be it ſo, yet if the rod of *Moſes* ſtrike, an affliction ſent from God ſhall force it. Let us therefore be ready with our ſorrowful expreſſions when we are invited by ſad occaſions; eſpecially when a Father, who may command them, calls for them, as that Wiſe man did, *My Son, let tears fall down over the dead*. And if paternal authority demands them at the death of others, it is no filial duty which denyes them to attend upon a Fathers Funeral. *Joſeph* a man of a gracious and a tender heart, moved with common objects of compaſſion, had a vulgar ſorrow ariſing from the conſideration of mortality; *Joſeph* a Son full of high affection and of filial du-

Eccl. 22. 11.

Eccl. 38. 16.

ty and reſpect, was touched with a far more lively ſenſe by the acceſſion of paternity: *And he made a mourning for his Father*: he made a mourning for his Father, which begat him; for his Father, which loved him; for his Father, which bleſſed him; for his Father, which had mourned for him; for his Father, which came down to dye with him.

Firſt, *he made a mourning for his Father* who begat him: had there been no other but that naked relation, it had carryed with it a ſufficient obligation. There is ſo great an union between the Parent and the Childe, that it cannot break without a deep ſenſation. He which hath any grateful apprehenſion of his own life received, cannot chuſe but ſadly reſent the loſs of that life which gave it. If the fear of the death of *Cræſus*, by a natural miracle, could untie the tongue of his Son who never ſpake before; that man muſt be miraculouſly unnatural, the flood-gates of whoſe eyes are not open'd at his Fathers Funerals, though he never wept before. The gifts of grace doe not obliterate, but improve nature; and it is a falſe perſwaſion of Adoption, which teacheth us ſo far to become the ſons of God, as to for-

forget that we are the ſons of men. *Joſeph* a perſon high in the eſteem of *Pharaoh*, higher in the favour of God, great in the power of *Egypt*, greater in the power of the Spirit, yet he forgets not his filial relation, yet he cannot deny his natural obligation, but as a pious Son he payes the laſt tribute of his duty to *Jacob*, *And he made a mourning for his Father* who begat him.

Secondly, *he made a mourning for his Father* who loved him. Love, when in an equal, commandeth love; and this is ſo juſt, that fire doth not more naturally create a flame. In this the ſimilitude is ſo great, that there is no difference in the nature of the love produced, and that which did produce it. But when it firſt beginneth in a ſuperior perſon, the proper effect which it createth in an inferior, is not of a ſingle nature, but ſuch a love as is mingled with duty and reſpect. The love of God to man challengeth love from us, but that of ſuch a nature as cannot be demonſtrated but by obedience; and that of a Father to his Son is of the ſame condition, though not in the ſame proportion. The Father loveth firſt with care and tenderneſs, with a proper and a ſingle love;

love; the Son returns it with another colour mingled with duty, blended with reſpect. Now *Jacob* had many children, and as an eminent example he lov'd them all: but among the reſt, there was one clearer and warmer flame; for *he loved* Joſeph *more then all his children*: the off-ſpring of *Rachel*, the Son of his old age, the Heir of his Vertues, the Corrector of his Brethren, the Beloved of God, had a greater ſhare in *Jacobs* affection then the reſt of his iſſue. He did not ſo much prefer his wives before his hand-maids, he did not ſo highly value *Rachel* before *Leah*, as he did eſteem *Joſeph* before the off-ſpring of them all. This was the paternal love of *Jacob*, and this was anſwered with as high a filial reſpect in *Joſeph*; which after death could not otherwiſe be expreſſed then in tears; *And* therefore *he made a mourning for his Father*, who loved him.

Gen. 37. 3.

Thirdly, *he made a mourning for his Father* who had bleſſed him. Bleſſing is the ſoveraign act of God, and the power of benediction like the power of God. He delegateth this power unto his Prieſts, who ſtand between God and Man, and bleſs the Sons of men in the Name of God. He derives the ſame upon our

our natural Parents, that children honouring them may expect his bleſſing upon their deſires and prayers. And what greater favour could we ask of God, then that thoſe perſons who have the moſt natural affection toward us, ſhould alſo have the greateſt power to bleſs us? Now when *the time drew nigh that* Iſrael *muſt die*, when his body drew nearer to the Earth, and his ſoul to Heaven, when his deſires were higheſt, and his words of the greateſt efficacy, *he called unto his Sons, and bleſſed them, every one according to his bleſsing he bleſſed them.* Gen. 49. 1, 28.
But as he *loved* Joſeph *more then all his Brethren*, ſo he bleſſed him above them all: he made one Tribe of every Son, and two of him: his affection ſhew'd it ſelf Rhetorical in his Benediction, ſaying, *The bleſsings of thy Father have prevailed above the bleſsings of my Progenitors: unto the utmoſt bounds of the everlaſting hills they ſhall be on the head of* Joſeph, *and on the crown of the head of him that was ſeparate from his Brethren.* Gen. 49. 26.
Giving this Benediction, *Jacob* dies; receiving this Bleſſing, *Joſeph* ſurvives, who can render no other Retribution after his death, but care of his Burial, and tears at his Funeral. *And* therefore *he made a mourning for his Father*, who had bleſſed him.

Fourthly, *he made a mourning for his Father*, who had mourned for him. The Parents cares and Fears are equal, and when any infelicity betides their children, their griefs are great; and all these bear a proportion with their love. Now the love of *Jacob* to *Joseph* was transcendent, and being so, it rais'd as high an hatred in the hearts of his Brethren; by which he was, in their intention, and in his Fathers opinion, dead. And now the Funeral is *Joseph's*, let us see how *Jacob* does appear. *He rent his clothes, and put sackcloth upon his loins, and mourned for his Son many days.* Here is a real demonstration upon a supposed death, and a serious mourning at a feigned Funeral. Had his dearest Son been dead, yet he might well take comfort in his numerous off-spring, but he did not; for *all his Sons and all his Daughters rose up to comfort him; but he refused to be comforted: and he said, For I will goe down into the grave unto my Son mourning; thus his Father wept for him.* Thus it pleased God to permit this happy deceit of envious Brethren, this pious mistake of an affectionate Father, not only for a great example of Paternal love, but also to teach all Sons to measure their griefs at their Fathers death,

Gen. 37. 34.

Gen. 37. 35.

by

by a conſideration of thoſe ſorrows which their Parents would have expreſſed, had they dyed before them. Howſoever *Joſeph* was but juſt in this: for *he made a mourning for his Father*, who had mourn'd for him.

Laſtly, *he made a mourning for his Father*, who came down to die with him. It was the old expreſſion of Parents comfort, that at their deaths they might have their children to cloſe their eyes; and it hath been equally the deſire of children to be made happy by that occaſion, in ſhewing the laſt teſtimony of their duty at their Parents death. Now *Jacob*, who upon the ſuppoſed death of *Joſeph*, had ſaid, *I will goe down into the grave unto my Son*; upon the certain intelligence of his life and ſafety, reſolveth to goe down and die with him. For *when he ſaw the Waggons which* Joſeph *ſent*, and his *ſpirit revived*, Iſrael *ſaid, It is enough*: Joſeph *my Son is yet alive, I will goe and ſee him before I die*: and when *Joſeph* firſt *preſented himſelf unto him* in the land of *Egypt*, the firſt words which he ſpake were theſe, *Now let me die, ſince I have ſeen thy face, becauſe thou art yet alive.* Now he which ſaid at firſt, *I will goe and ſee him before I die*, and when he ſaw

Gen. 37. 35.

Gen. 45. 27, 28.

Gen. 46. 30.

him, ſaid, *Now let me die*, reſolved nothing in that journey but to die with *Joſeph*. *And he made a mourning for his Father*, who came down to die with him.

For all theſe reaſons *Joſeph* mourned; *for his Father*, who begat him, remembring his natural generation; *for his Father*, who loved him, not forgetting his ſingular affection; *for his Father*, who had bleſſed him, conſidering his double Benediction; *for his Father*, who had mourned for him, meditating a pious retaliation; *for his Father*, who came down to die with him, embracing the opportunity of a dutiful expreſſion. And thus I cloſe up the firſt general part of the Text, or the Solemnization of the Obſequies.

The Second general Part of the ſame preſents us with the Continuation of the Solemnity. Which miniſters a double Conſideration, one as conſiſting of not many days, the other as determining how many days. *And he made a mourning for his Father ſeven days.*

Immediately after *Jacobs* death in *Egypt*, forty days were fulfilled for his embalming, *and the* Egyptians *mourned for him threeſcore and ten days*. They which have no hope of a life

to

to come, may extend their griefs for the loſs of this, and equal the days of their mourning with the years of the life of man. But ſo tedious a Funeral Solemnity is a tacite profeſſion of Infidelity. When *Moſes* went up unto the Mountain of *Nebo*, and died there, *the children of* Deut. 34. 8. Iſrael *wept for him in the plains of* Moab *thirty dayes*. The plains of *Moab* were nearer to the Land of Promiſe then *Egypt* was, and ſome light of the joys of the life to come was diſcovered under the Law, and therefore more then half of the *Egyptian* Solemnity was cut off by the Faith of the *Iſraelites*. But this Patriarchal Funeral was made in *Canaan*, the Land of Promiſe, the Type of Heaven; it was appointed by *Joſeph* a bleſſed Patriarch, and a Type of Chriſt: it continued ſome days, to declare his natural affection, but thoſe not many, to expreſs his religious expectation. Had it been extended longer, it had demonſtrated more of duty, but leſs of faith, he had ſhew'd himſelf more a Son, but leſs a Patriarch. But now he is become a great Example, in mourning ſome days, of filial duty; in mourning few days, of Divinity. Which is our firſt Conſideration.

The Second leads us to the determinate number of the days, which are expreſly Seven. *And he made a mourning for his Father ſeven days.* The *Jews* took ſpecial notice of this act of *Joſeph*, and in the land of *Canaan* obſerved the number of theſe days, *Seven days doe men mourn for him that is dead*, ſaith the Son of *Sirach*; and though it be not unto us a law, yet it is a proper ſubject of our Obſervation.

Eccl. 22. 12.

It was afterward one of the laws of *Moſes*, *He that toucheth the dead body of any man, ſhall be unclean ſeven days.* And therefore well did *Joſeph* teach the *Iſraelites* to mourn the ſame number of days, that with their tears of natural affection, they might mingle ſome thoughts of their natural pollution.

Numb. 19. 11.

Again, the number of Seven is the number of reſt, *In ſix days the Lord made Heaven and Earth, the Sea, and all that in them is*: and *he reſted on the Seventh day from all his works which he had made.* Now *Joſeph* knew that there *remaineth a reſt to the people of God*, he was fully aſſured that as the days of the years of his Fathers pilgrimage were evil, ſo they ended in reſt and happineſs: that as ſure as his body was paſt all wearineſs and pain, ſo his ſoul was placed above

Exod. 20. 11.
Gen. 2. 2.

above all poſſibility of grief or ſorrow. A Dove brought *Noah* word into the Ark that *the waters were on the face of the Earth*, and he ſtay'd ſeven days, and then the Dove ſent forth returned, *and loe, in her mouth was an Olive leaf pluckt off*, ſo Noah *knew that the waters were abated from off the earth.* If we mourn for the death of any perſon departed, and the waters appear upon the face of man, yet after the ſeventh day, when the Olive leaf is pluckt, when we have conſidered the peace, and reſt, and joyes of the ſouls departed in the fear of God, 'tis time for the waters to abate, for mourning to ceaſe. Gen. 8. 9, 11.

Thirdly, the number of Seven is the number of holineſs: as God reſted the ſeventh day, ſo *he bleſſed, and hallowed it.* Seven days *Aaron* and his Sons the Prieſts were conſecrated; ſeven days an Atonement was made, and the Altar was ſanctified. Seven days hath *Joſeph* ſet apart for his Fathers Funeral, to ſhew that mourning for the dead is ſomething ſacred, the tenth of the *Egyptian* mourning, an act of Piety, a part of Religion. The *Jews* obſerved that the Circumciſion was deferred till the eighth day, that a Sabbath might paſs upon Gen. 2. 3.

on the childe, and ſo ſanctifie it before it was circumciſed; and *Joſeph* appointeth ſeven days for mourning, one of which muſt neceſſarily be that day which God bleſſed and ſanctified in the beginning, to procure a bleſſing upon that duty, and to ſanctifie his ſorrow.

Upon which ſeaſonable Conſideration I ſhall take leave to conclude my meditations on the Text, and apply my ſelf to the preſent Solemnity, which gave the occaſion to conſider it: that I may make ſuch uſe of the work of this holy day, as may ſanctifie the ſorrow of it.

And now, moſt Honorable Sir, the *Joſeph* of this time, the chief Mourner of this day, be pleaſed to endeavour the Sanctification of your mourning by theſe reflexive Meditations.

Firſt, learn from hence to meditate upon your own Mortality, and be now aſſured, by this neer and home example, that your ſelf ſhall die. This may ſeem but a cold monition, but a dull reflexion; every Grave preacheth that Doctrine, and every Skeleton readeth as good a Lecture: when we come into the Houſe of God, our feet will learn thus much, and the ground we tread upon will thus far inſtruct

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us. 'Tis true, the examples of our mortality are numerous, but they are not equally efficacious; the nearer our relations are to those which die, the more we are concerned in their death, and there is none so neer in his concernment as that of the Father and the Son. There is a difference between the language of the Scriptures, and such a Prophet as *Nathan* was; one tells us that *all men are sinners*, the other says, *Thou art the man.* So common Funerals tell us all men are mortal, but that of a Father speaketh not only plainly, but particularly, Thou art so. From his vivacity the Son receiveth life, and in his death must read his own departure. 'Tis possible to imagine an immortal family, and then the deaths of others concern'd that not: but where the Father's dead, there can be no pretence or thought of immortality. Beside, there's something more then propinquity of nature in a Father: Religion teacheth us that our daies are otherwise bound up in our Parents lives. Remember the *first Commandement with Promise*, *Honor thy Father and thy Mother, that thy daies may be long in the land*: consider that you have lost in his death all further opportunity of im-

2 Sam. 12. 7.

Ephes. 6. 2.

proving the hopes of that promiſe; and that you ſtand now only, as to him, upon what comfort you have in your former duty, and in your paſt obedience. Thus learn to fix a more immediate and more concerning meditation of your own mortality, upon the death of him, in whoſe life yours was involved both by a natural and ſpiritual dependence.

Secondly, reflect upon that love and entire affection which you have loſt; and could no otherwiſe be loſt, but by loſing him, in whom it lived. Love is of that excellent nature, that it is eſteemed by the beſt of men, and accepted from the meaneſt perſons; what then is the affection of a Father! what is the purity of that fire which God and Nature kindles in the breaſt of man! what were the flames which ever burnt upon the Altar of your Fathers heart, who never hated any man! See but the nature of Paternal love in *David*; who, when *Abſalom*, his Son, but a moſt rebellious Son, openly ſought his life and Crown,

2 Sam. 18. 33. and dyed in that unnatural attempt, *went up into his chamber and wept, and as he went, thus he ſaid, O my Son* Abſalom, *my Son, my Son* Abſalom; *would God I had died for thee, O* Abſa-

Abſalom *my Son, my Son*: Meaſure by this example the affection you have ſo lately loſt, who never gave any offence as *Abſalom* did, and yet had in your Fathers eye all the reaſons of love which *Abſalom* could have. Know then you make a mourning, as *Joſeph* did, for a Father that loved you: remember that the love of *Jacob* was divided between twelve Sons, and therefore, though it was high, it could not be whole and entire to *Joſeph*, as for many years your Fathers hath been unto you.

Thirdly, I ſpeak not this out of deſign to renew or advance your grief, to tell you what you have loſt alone; but I propound this privation, that I may contrive it for your imitation, endeavouring to ſtir up the ſame fire, and to kindle the ſame affection in your ſelf, who now are wholly to be conſidered in the ſame relation. What you were to him, others are now to you; and what he was to you, you are now wholly unto them. Before your natural affection was partly taken up with duty, reſpect, honor and obedience due to a Father from a Son; it is now taken off from thoſe expreſſions, as to him, that it may de-

ſcend the more entire upon thoſe which come from you, as you from him. Thus far you have been the *Joſeph* of the Text, be now the *Jacob*; that thoſe two great names may be concealed not only in the Text, but in your breaſt. Thus far you have been the better part of *Abſalom*, learn now to be the *David*: that we may truly ſay, that tender affection, that Paternal love, dyed not with your Father, but ſurvives in you to your and his poſterity.

Fourthly, I deſire you to look not only upon that which you have loſt, but alſo upon that which he hath left behinde him. Vulgar and common perſons, as they carry nothing out of this world, ſo they leave nothing in it: they receive no eminency in their birth, they acquire none in their life, they have none when they die, they leave none at their death. But honorable perſons, as they die like common men, ſo that only dieth with them which was common unto all degrees of men; their ſingular reſpects, the priviledges of their greatneſs, their honors ſurvive them, and deſcend unto their Heirs with their Inheritance. Give me leave then

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yet to ſpeak unto you as to the Heir of your Fathers honors; conſider what the nature and deſign of honors are; remember they were firſt graciouſly conferred as a reward of the virtues of your Anceſtors, and were as wiſely continued upon a preſumption, and as an encouragement, of the ſame virtues in their Succeſſors. Your Honor knows how long the greatneſs of your Family hath been preſerved; acknowledge firſt the vigilant providence and infinite goodneſs of God in the preſervation of it, while ſo many glorious Titles have been loſt, ſo many Noble Families cut off. Next, ſtudy to preſerve and advance it further by the exerciſe of thoſe virtues upon which it was firſt built, and hath been ſince continued: endevour to uphold not only your own, but the very name of Honor in this Age, in which partly the want of ſuch virtues as are neceſſary to ſupport it, partly the weakneſs of that power which firſt gave life unto it, partly the unreaſonableneſs of fooliſh men who endeavour to caſt a diſeſteem upon it, have too much eclipſed the glory of it.

Lastly, as I have advised you, with the Son of *Sirach*, to *let tears fall upon the dead*, and to *use lamentation as he is worthy*; so I shall conclude with his following advice, when that is done, *then comfort thy self for thy heavines*; that is, not only be comforted after sorrow, that consolation may succeed your griefs, this is the common revolution of the world: not only be comforted in lieu of your sorrow, that consolation may recompense your griefs, that were but a vulgar compensation; but take comfort in your sorrow, and rejoyce in your self that you have been so happy as to be truly sad. There is so much deceitfulness in the heart of man, so much hypocrisie in Funeral mourning, that you may bless God for your own assurance of the sincerity of your natural affection, and religious respect to your Parents, and take delight in a just expectation, that it will be rewarded by the future respect of your children. So having performed the duty of *Joseph*, who made a mourning for his Father, you may expect the blessing of *Joseph*, given by the mouth of *Jacob* for whom

Eccl. 38. 16, 17.

whom he mourned, *Joſeph is a fruitful bough,* Gen. 49. 22.
even a fruitful bough by a Well, whoſe branches run over the Wall. That this Benediction may be your Honors portion ſhall be my conſtant prayer, *By the God of thy Father who ſhall help* 25.
thee, and by the Almighty, who ſhall bleſs thee with bleſſings of heaven above, bleſſings of the deep that lieth under, bleſſings of the breaſts and of the womb. Amen. Amen.

The End.